Malaysia Message

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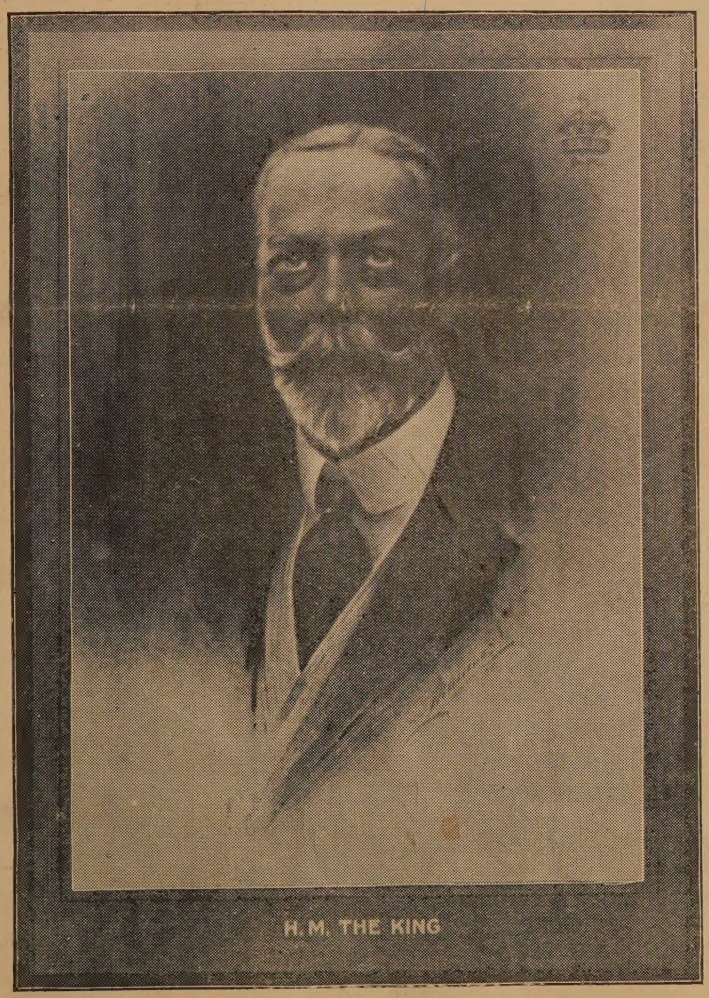

H. M. THE KING

—Bishop and Mrs. Edwin F. Lee returned from the Philippines on the S.S. President Hayes, May 27th and are now living in their Singapore home at 8 Mt. Sophia.

—Bishop and Mrs. Lee have spent three months in the Philippines during which time Bishop Lee presided at the Philippine Islands Conference and at two sessions of the Mission Finance Committee. Bishop and Mrs. Lee also made a very extensive trip of visitation of the Methodist work there seeing personally all of the churches and centres of work and meeting the workers in their stations. Mrs. Lee has given special attention to the work of the W.F.M.S. She also found time to write the first letter in the monthly news letter series which the W.F.M.S. of Malaya is sending out.

—Rev. Goh Hood Keng and the Official Board of the Straits Chinese Church, Singapore, have set the afternoon of Monday, 3rd June for the laying of the cornerstone of their new church. Bishop Edwin F. Lee will be present.

—We have all been saddened to note the death of Dr. F. B. Meyer in London. Characteristic of this great preacher's life was his request that the Hallelujah Chorus replace the Dead March in "Saul." He was in Singapore in 1908 and held crowded meetings in the Town Hall.

—Dr. John Gowdy, teacher and principal of the Foochow Anglo Chinese College for many years, is in Malaya for a few days visiting the alumni of that school. He has been to Shanghai, Amoy, Manila, Sebu, P. I., and now in Malaya expects, besides Singapore, to visit Penang and the Sitiawan Foochow settlement. He preached in the Foochow Chinese Methodist Church and also in the Straits Church in Singapore on Sunday May 19th. Dr. and Mrs. Gowdy have weathered many storms in China and have reached a place where the alumni and students of the school honour and love them as scarcely any one is loved in China.

—Misses Corbett, Foote, Stowe and Balls motored to Malacca over the Whitmonday holidays. They left Singapore on Friday noon arriving in Malacca that evening. The next day they visited Seremban. The party returned to Singapore Whitmonday evening.

—Misses Marsh and Buel took the Eveland Seminary Girls for an outing to the Mission bungalow at Ocean Grove, Changi over the recent holidays and all had a very good time.

—Rev. Paul Means, Principal of the Methodist Boy's School, Medan, Sumatra has gone to Java to attend the Fourth Pacific Science Congress. He went as the representative of Oberlin College. He is contributing a paper on "A Comparative Study of the Intelligence of Racial Groups in Sumatra Schools."

PERSONALS

—Born to Rev. and Mrs. R. B. Blasdell of Kuala Lumpur a baby boy on the 12th of May. They have named him Robert Ferris.

—We were sorry to learn that Rev. Shih Yu Shou of Sitiawan had to be taken to the General Hospital at Taiping on the 14th of May. The latest report has it that he is on the way to rapid recovery. Rev. Shih Yu Shou is the pastor of a circuit of four churches in the Sitiawan District.

—There was quite a reunion of old Perakites the other day in Singapore when the following, who had been in Ipoh together in 1912, met together for tea and tennis at 4 Mt. Sophia. They were as follows: Mr. F. T. Tree, the Acting Commissioner of Lands; Mr. Watsons, the Chief Inspector of Schools; Mr. R. Duff, the Chief Accountant of the United Engineers; Mr. T. W. Hinch, the Principal of the Anglo-Chinese School, Singapore; and the Reverend W. E. Horley, M.B.E. District Superintendent of the Singapore District.

—The April issue of British Malaya ran a special portrait supplement of the Rev. W. E. Horley, M.B.E. Methodists in Malaya were proud that one of their number should be so honoured and his past work remembered. The day the Prince landed in Penang, the Straits Echo ran as its leading editorial an account that approached a eulogy on Rev. W. E. Horley. Thus we are happy to note, throughout Malaya, has our returned friend been honoured.

—The Rev. W. E. Horley visited Ipoh on April 25th and stayed for the week-end with the Rev. F. H. Sullivan. There were crowded congregations at the Tamil, Chinese and English congregations in the Ipoh Methodist Church.

The masters of the A.C.S. Ipoh, gave their visitor a dinner at the Grand Hotel and one at the Chinese Hotel. Rev. Horley addressed the pupils of the A.C.S. and the A.C.G.S. at Ipoh and the pupils of the Methodist Boys School at Kuala Lumpur. The staff of the latter school entertained to tea under the presidency of Mr. Ho Seng Ong, B.A.

Before leaving London the "Old Boys" of the Ipoh A.C.S. gave Rev. and Mr. Horley a Chinese dinner at the Cantonese restaurant, Charing Cross Road. Messrs. Ho Keng Ksai, Chin Swee Onn, Khong Kit Son and Ng Kong Kai were the hosts. A very happy evening was spent.

—Tamil readers will please note the offers in Tamil Classics and other books offered for sale by the J.H.T.S. on page 19.

—The Chinese Methodist Church in Penang plans to conduct a baby show in the church on June 2nd. The plan includes entries for children of all nationalities in the Penang District, with nurses and doctors from the Health Clinic for judges.

—Miss Norma Craven, the W.F.M.S. evangelistic worker among the Chinese women of the Penang District is holding meetings twice monthly at Bedong, Sungei Patani and Kulim. The Bible women who assist her are Mrs. Kwan, Mrs. Ang Swee Im, Mrs. Ng Khun Khian, of Penang, and Miss Ang Bee Giok of Bukit Mertajam.

—Rev. P. L. Peach and Miss Ruth Johnston of Penang, Miss Mary Whitfield and Ruth Sherwood of Kuala Lumpur, went to Alor Star to see the eclipse. Rev. Peach, as Principal of the A.C.S. arranged for more than a hundred of his Cambridge boys to attend the eclipse. Under Mr. D. D. Chelliah's supervision and explanations they were able to profit much from this experience.

—Mr. John Whitaker, formerly on the editorial staff of the Malaya Tribune in Singapore, is making an excellent weekly newspaper out of the Malacca Guardian. It is a twelve-page newspaper and Mr. Whitaker has introduced some very attractive methods of news display which we heartily recommend to the newspapers in Malaya. His son, a member of the 1927 Senior Cambridge Class of the A.C.S. Singapore is now a Sophomore in the University of Lower California, Los Angeles.

—We received a letter from Rev. and Mrs. C. D. Patterson written on the S. S. President Taft, just before they reached San Francisco. They said "It was hot and dusty in Manila, cold in Hongkong, colder and coldest in Shanghai, a bit warmer in Kobe, rainy in Yokohama and HOT in Honolulu."

—The marriage of Mr. Leek Keen Sooth, police clerk in Sitiawan, and Miss Teh Giok Lan, eldest daughter of Mr. and Mrs. Teh Hian Tat of Kampar, was solemnized on Easter Monday at the Methodist Church, Kampar, by the Rev. Mr. F. H. Sullivan, of Ipoh. After the brief impressive service, the numerous guests assembled in the Anglo-Chinese School hall for the reception. Mr. Choong, headmaster, acted as toastmaster and speakers from Kampar and Sitiawan vied with each other in presenting their compliments and best wishes to the bridal couple. Twenty motor cars, including the lorry for the musicians, carried the guests to Sitiawan for the wedding feast for which a pavilion had been erected on the lawn.

—You will be interested in the numbers of new subscribers and the many school subscriptions noted on page 19.

(*Continued on page* 19)

A King and His People

ON June 3 His Majesty King George V will celebrate his sixty-fifth birthday, and the long and critical illness from which His Majesty is now happily emerging into convalescence makes the occasion one of peculiar thankfulness and significance. It is fitting that Methodists in Malaya should join wholeheartedly in the chorus of rejoicing with which the King's Birthday will be hailed, for the Colony of the Straits Settlements and the Protected Malay States are loyal parts of the Commonwealth of which the British Throne is the unifying symbol and King George the constitutional head.

The King's Birthday is celebrated with the music of bands and the marching of armed men, but at no time are the minds of His Majesty's subjects farther away from the material power of the British Empire. The dominating thought at such a time is that loyalty which is above party and creed, and which is devoted to all that is noble and enduring in British national and imperial life. So far from being a picturesque anachronism, the British Monarchy has survived the terrific strain of the Great War more soundly established than it has ever been, and the decision of the last Imperial Conference made the Monarchy not only an integral part of the British Constitution—this it has always been—but assigned to it a function in the mechanism of the British Commonwealth which is of greatest importance.

Theoretically the political powers of the British Monarchy are almost unlimited; actually they are only used within very narrow and well-defined limits, and the most dramatic exercise of those powers is seen when the King summons a political leader to Buckingham Palace and commands him to form a Government. The personal influence of the Monarchy is tremendous, and in spite of the democratic atmosphere of the present age it is obviously growing. The prestige of the British Throne has steadily mounted during the reign of King George and Queen Mary, and it is significant that the British Labour Party, which may win the General Election due just after these lines are written and which will certainly attain power in the calculable future, shows no republican tendencies. Loyalty to the Throne is a sentiment which is difficult to analyse, but its reality among the British peoples is unquestionable, and it has in it no element of sentimentality or snobbery. The ridiculous type of person who makes a hobby of learning the pedigree of the Royal Family and the idiosyncrasies of its individual members still exists, but it is getting steadily rarer, and the loyalty which King George inspires is an intelligent loyalty.

His Majesty commands reverence as a figurehead of British imperial power, and he has won high esteem and warm affection as a man. Beyond question King George is one of the most popular Kings whom Great Britain has had, and the explanation lies in universal recognition of the tact, wisdom, courage and humanity which he has shown throughout his reign. His Majesty has seen more of crisis and storm than most rulers. During the War he stood for all that was

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The King, an ardent equestrian

Her Majesty Queen Mary

The King Emperor

The Malaysia Message

Official Organ of the Singapore Area of the Methodist Episcopal Church

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The King's Birthday

ON June third His Excellency Sir Hugh Clifford will give the Annual King's Birthday reception at Government House. The occasion this year will be of more than ordinary interest because millions throughout the world (not only members of the British Empire) will be grateful to Almighty God for having spared the life of His Majesty. One so often hears statements that lead the casual listener to think that the English and Americans are not friends, and that, especially in the question of armaments they cannot see eye to eye yet. How utterly untrue and preposterous such a view is, is shown in the way the United States as a Nation was solicitous during the King's recent and very serious illness. If there were some way of exhibiting to the people in Great Britain the daily and hourly solicitude with which the people of the United States followed the news of the King's illness, it would be reassuring beyond measure. We know that the press of the United States from ocean to ocean treated the King's illness as the prime feature in the day's despatches. During the time the King's life hung in the balance, the last bulletin from Buckingham palace, the issued every day at four o'clock in London, regularly closed each evening's radio programme all over the United States. Prayers for the king's recovery have been uttered in thousands of places of worship of all creeds. From the standpoint of publicity and public interest the king's illness could hardly have been treated more conspicuously or with finer feeling in Great Britain itself than in the United States, all of which we wish as an American Mission on British soil to convey to the British people. We are pleased to rejoice with them in the King's birthday celebration. The contribution on the King appearing in this issue was written by one of his subjects and we print it as a mark of respect and appreciation.

His Majesty laying a wreath on the Cenotaph. It was at this Ceremony that King George caught the chill which preceded his recent serious illness.

Light

Taking His hand, I went into the valley,
Into the darkest night and farthest way,
And woke, to find serene above me,
A thousand stars had torn the black away.

—*Faith Hollister.*

Mother's Day

IT was with real satisfaction that we learned that Mother's Day was observed in so many churches and also in some of the day schools. Special programmes and services were planned in many instances. We wish especially to mention the Tamil Sunday school service in the Singapore Tamil Church, the service in the Kuala Lumpur Tamil Church and the programme given at the Fairfield Girl's School. We hope that

The Story of the Angel of Sorrow who Crowned Comfortas King

Now the king loved Comfortas more than all of his children, partly because he was the child of his old age and partly because the child was most lovable. Knowing that the elder brother would have the throne when he was dead, the king began to cast about how he should provide for Comfortas. Before his plans were fully ripe, an unexpected peril arose. One morning a messenger brought the king word that the insurrection that he thought was quelled forever had broken forth afresh, and he hurriedly made ready for what was to be his last war. By noon the king was on the march, by night his palace was far behind him; but even while he was giving orders to his officers, his thoughts were in the palace with Comfortas. In the dark, lying in his tent, the king slept a troubled sleep, and in his tossing called the child's name. And in his dream two beings with shining garments stood besides his couch and asked him for the charge over the child Comfortas. The first one was named the Angel of Success and Pleasure, "Give the child unto my care: I will give him health, such health that the fruits will never pall on his palate. I will give him wealth, so great wealth that he will never want for gold. I will give him fame, so great fame that the people will stand before his house and shout when he appears. I will give him genius, so that his companions shall be kings, and not mean men. I will make the people his slaves, so that all who work with their hands shall build palaces for him, and those who travel shall bring him the fruit of their labor, and those who carve shall build a throne beautiful enough for him to sit upon, and those who sing shall amuse him that he may sleep, and those who speak shall stand about to praise him and all his people shall burn incense before Comfortas, and his nostrils shall be filled with the sweetness thereof." Then the king smiled upon the Angel of Pleasure, and stretching forth his hand, drew the beautiful girl to his side. And afterward, the Angel of Sorrow lifted the veil from her face, and the king saw her as one dissolved in tears, and stretching forth her hand, she said: "Give, oh, give the child Comfortas unto me! I will touch his body until it aches with pain. I will touch his gold and make his wealth poverty. I will fill his fields with thorns and thistles. I will make him eat the bread of sorrow. I will pull down the house that he builds and send fierce winds to assail his little bark. I will sink the ship that he loads. When he walks, I will make his burden heavy and yea, when he hath won a good name, I will raise up enemies who will make black marks on the white page of his life-story. And at last, through days of struggle and nights of tears of prayers and endurance, he shall wax great and be our burden-bearer, and become a king strong enough to bear the world itself upon his shoulders. The Angel of Success loves him not, and because it is the easier way, she will give the child whatever he cries for, and with his pleasures she will rear a monster of selfishness with a heart of marble; but for the great love I bear him, I will make him suffer." In that moment the king dropped the hand of the Angel of Pleasure and shrank from her as from pollution, and stretching out his arms to the Angel of Sorrow he said, "Take thou my child and make Comfortas king."

Newell Dwight Hillis.

next year the day will be generally observed among our churches and schools. Most pastors and principals know that variations in the weekly programme are beneficial because of the change in routine as well as for their educational and spiritual value.

Bible not Read

IN a recent number of *The Saturday Review*, Dr. Henry Seidel Canby delivers a "Sermon on Style." He measures the influence of the English Bible upon the imagination and speech of the men of a former time. He finds it to have been formative and inspirational in the highest degree. Considering our own day, he declares that "the English Bible is dying." He makes it plain that he is not referring to the theological and spiritual content of the Book.

With the main point we are not now concerned. But that statement, "the English Bible is dying," causes us to consider what is happening to the Scriptures in this age of jazz and automobiles.

Dr. Canby further says, "Whatever statistics may shown as to sales and distribution of the English Bible, it is not read as it once was."

The Christ of the Final Word

THE very fiber of men's thinking is being changed by the gospel in India and elsewhere in the East. We see the "Christ of the Beginnings" everywhere. We find Buddhists and Hindus who have been led by the Christian example and spirit to found orphanages. We find individuals who try to live according to Christ's way though they do not profess His name; we

find the spirit of Christ influencing legislation, making more happy the place of women and children.

Everywhere we see the beginnings of Christ's influence and an interest in his teachings. We are not satisfied with beginnings only, but we rejoice in them.

Is Christ to be also the "Christ of the Final Word"? Is the Gospel concerning Christ *a* religion or *the* religion, or religion itself?

We believe that it is religion itself. We believe that the Orient which has now the beginning will accept Christ also as "religion," as the "final word."

I have looked into the soul of the East and I have found it is empty of all but yearning.

No one in East or in West is getting along well without Christ. The human heart is made for God, as the eye is made for light, as the ear is made for hearing, as the esthetic nature is made for beauty.

Men in Christ find satisfaction for their yearning, men without Christ do not find it. The whole world is a great area of human need.

E. STANLEY JONES.

The Modern Belshazzar

AFTER many years there reigned another King in the land—the liquor traffic—which knew not Belshazzar, neither the book in which his doings were recorded. And he, too, looking upon himself, proclaimed that he was good, and he shouted forth his own praises in blatant posters hung in the temples where men gathered for his worship.

Now, there were fanatics in the land who railed against him, and one by one they began to tear down and destroy the temples where men gathered in his worship, and to forbid their rebuilding within that land. And the king's face grew ashen and his loins were loosed and his knees smote one against another.

And he said, "I will feast."

And while he feasted, behold! ten million hands stretched forth, and each hand held a tiny slip of paper. And as he looked, the fingers of the ten million hands made each a tiny cross on the little slips of paper and then let them fall.

Now, the king had heard of crosses and "the Cross" often from the fanatics, and what he had heard did not please him. But he laughed as the little papers fell about him. They seemed so harmless and so small. And after a bit they rose higher and higher, and encompassed him about, and his laugh became less loud, and then it was heard no more.

And it happened that when his voice was no more heard in the land, the people were happy and did rejoice and shout for joy. But the king could not hear them.

For he was dead.

—*Selected.*

A Very Short Sermon

The late Mark Twain is credited with a sermon extremely brief and final. Addressing (my record of the story is) a school of boys, he asked for a Bible. Beginning at the beginning of the Book, he turned over the leaves slowly and paused very early in "Genesis."

"Yes," said he, as though to himself, "this will do:" and announced as his text Genesis v. 27: "And all the days of Methuselah were nine hundred, sixty and nine years." Lifting his eyes from the Bible and settling them upon the young, eager faces before him he said, "Nine hundred, sixty and nine years! He should have been ashamed of himself! No man has the right to live for nine hundred, sixty and nine years! I wonder what he did in nine hundred, sixty and nine years. Let us see what the Bible says, "And all the days of Methuselah were nine hundred, sixty and nine years: *and he died!*

"Quite so! He did nothing!

"Be warned!

—*The Watchman.*

A King and His People

(*Continued from page 3*)

best in the Empire-wide effort to destroy aggressive militarism; after the War His Majesty made one of the most effective gestures in history when he appealed for an Anglo-Irish reconciliation at the opening of the Ulster Parliament; and in all the trials of post-War Britain His Majesty has shown a practical sympathy, understanding and leadership which have won him, in platitudinous but truthful phrase, the hearts of his people.

The world-wide sympathy which His Majesty received during his illness, and the attention which was given to the ebb and flow of his magnificent struggle in the newspapers of Europe, America and Asia, were deeply significant. What became clear at that time was that beneath the troubled surface of international rivalry there runs a silent but powerful current of emotion in favour of international peace. In their sympathy with His Majesty the nations of the world paid tribute to the potential power for peace of the Commonwealth which His Majesty leads. And as for the British peoples themselves, they learned during those months something of the inner, precious, indefinable meaning of loyalty to the Throne. "It was an encouragement beyond description," His Majesty wrote in a letter to the peoples of the Empire, "to feel that my constant and earnest desire had been granted—the desire to win the confidence of my people." These are not formal words; they ring true, and they are true.

Finding the Book

IT was a great day in the history of God's chosen people, and indeed a great day in the history of the world, when Hilkiah (as we are told in 2 Kings, chap. xxii) found the Book— the book of Instruction. Some repairs had been carried out in the Temple and the king sent Shaphan, his secretary, to pay the workmen. While he was there, Hilkiah the priest came to him, greatly excited, and said: "We have found the Book." Shaphan read it, took it to the king, and read it again to him. Then the king summoned all his people, the small and the great, and read it in their ears. The finding of this Book caused great perturbation. Why?

The seventy years that had elapsed since the reign of Hezekiah were a time of apostasy. The people forsook the God of their fathers, and imported strange gods. Great social evils accompanied this rebellion. The rich and powerful lay upon their beds, planning how to rob the peasants of their land. They coveted fields and seized them; they oppressed a man and his house, even a man and his heritage. The rulers judged for reward, flayed the skin from off the people. The priests taught for hire, the prophets divined for money.

The godly man was perished out of the earth. Every man hunted his brother with a net. The best of them was as a briar. No friend was to be trusted. The son dishonoured his father, the daughter rose up against her mother.

Now in the ears of this people, the king read the Book which Hilkiah had found.

Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be upon thine heart and thou shalt teach them diligently unto thy children.

And as the king read this, we can imagine his eyes, and the eyes of the multitude, turning to the emblems of idolatrous worship around them.

The king read on:

Cursed be the man that maketh a graven or molten image.

Cursed be he that setteth light by his father or his mother.

Cursed be he that maketh the blind to wander out of the way.

Cursed be he that wresteth the judgment of the stranger, fatherless and widow.

And so on.

The people were struck to the heart. They found the Book. And the Book found them. Sharper than any two-edged sword, the Word of God pierced even to the dividing of soul and spirit, of both joints and marrow. And the king made a covenant to walk after the Lord and to keep His commandments, with all his heart and all his soul: and all the people stood to the covenant. A great religious revival followed the finding of the Book, and, as always happens, a great social reformation accompanied the revival.

LET us leap over the centuries and come to that spacious time when the men of our own England were thrusting out over the seas into new lands. The greatest discovery of that age was the Bible. It had been there for centuries, but in a language that common folk could not read. Then scholars like Tindale broke the shell that men might eat the kernel, drew back the curtains to let in the light. People found the Book. And the Book found them.

The oft-quoted words of Green, the historian, tell the story:

"No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book and that book was the Bible. It was as yet the one English book that was familiar to every Englishman: it was read at Churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm. The effect was simply amazing. The whole temper of the nation was changed."

WE are so accustomed to books that we cease to wonder at them. Think of a man wandering along the beach of a desert island and stumbling upon, not the footprint of a savage, but a book—a thing he has never seen before. Watch him as he picks it up, turns over the pages thinks that maybe it is some new vegetable. Then imagine that by a miracle he can read it without the usual process of learning. What a new world opens out to him! We may remember, perhaps, when we ourselves first found a book—when, after mastering the alphabet and the spelling-book, we discovered, to our delight, we could read and enjoy a tale: *Robinson Crusoe, Treasure Island, The Pilgrim's Progress.* We envy the reader who has yet to have the joy of perusing those magical pages. Older folk can in some degree recapture the early thrill by reading an author that is new to them—Mary Webb, for instance.

How would it be if we came to the Bible in that way, with fresh, unspoilt, imagination, with minds responsive to new impressions?

In many a land to-day the Book is being found. Throughout the length and breadth of old pagan Africa, for instance, there was no book, no alphabet. Traditions, stories, handed down from generation to generation, yes, but no written word. The people lived in a small, closed world—now the horizons are opening out as literature dawns upon them. The Scriptures are being given to them in ever-increasing measure. They

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Six Years Pioneering in Java

PART II

FOR a just estimation of the strategical position of Christianity in the Indies, the Batak lands, Java, the Minnahassa and Moloks are of chief importance. What chiefly struck Dr. Kraemer on his arrival was the lack of co-operation between the missions and the indigenous Church. This latter seemed not to be taken quite seriously—a great mistake, considering the important group of Native Christians contained in it; the large number of Batak, Minnahassa and Moluk Christians dispersed all over the Archipelago, largely representing the Native intelligentsia; and, more generally, the emancipation, political reformation, education, and more extensive traffic, which all contribute to the growth of a new spirit in the country. The missions were generally speaking found to be lagging behind these Movements and reacting more or less reluctantly to them. Dr. Mott's criticism that after so many years of work there were so few leading personalities among the Natives, is entirely justified; the fact is due to this subordinate position of the Native Church, which should be given an opportunity of expressing its moral significance for the present time by co-operation with the new Indies of to-day.

These considerations led Dr. Kraemer to seek for closer contact with the Indian Church, and to advocate the foundation of a Malay Weekly paper, the "Zaman Baroe," with the aim of creating a wider outlook, providing an organ for the whole of the Christian Indies, and pleading for a more independent position for the indigenous Christian communities. The periodical is not yet all that it should be, but everywhere people are at work and cultured Native Christians are endeavouring to make their point of view felt as it affects the Christian view of life. It is clear that Europeans will be needed to play a subordinate part and fill secondary positions in connection with the enterprise. While it is impossible that a sufficient number of competent Native journalists should immediately be found, it is a great step in advance that one of the best known and ablest representatives of the Popular Assembly is now acting as editor-in-chief.

As Chairman of the Literature Commission, Dr. Kraemer had an opportunity, whilst enquiring into the need for Malayan literature in the Minnahassa and other districts, of coming into close contact with the authorities (the Board) of the Indigenous Church in those countries, and of advocating its emancipation from Western control. Here his first impressions were again confirmed; the undeveloped state of the Native Church and the denial of the true character of the people had brought Church life to a dead-lock. The result was a strong demonstration in favour of the absolute autonomy of the Native Church, and the setting-up of a Commission with a majority of Minnahassans, to draft a plan for Church organisation. This plan was afterwards presented to the Board and accepted by it.

DR. Kraemer also made some useful observations in other parts of the Indies. A true understanding and appreciation of each other's work is indispensable alike to Government, Missions and population in those sections where the Missions occupy a strong position. Generally speaking, however, the average Government official has little idea of the careful moral and pedagogical work done by the missionaries. He judges its effects through the glasses with which he happens to have been equipped in Holland for the estimation of spiritual matters; he pays less attention to Christianity in Christian areas than to Islam in Mohammedan areas. Even as judged from the standpoint of colonial policy in dealing with an ignorant people this is a serious mistake. All these points were stressed Dr. Kraemer in his report to the Government.

One of the reasons for Dr. Kraemer's visit to Java was the wish that had been expressed for a revised Javanese Bible. As a member of the Revision Committee he pleaded strongly for a thorough revision from the point of view of style, and also in view of the great development of Biblical research. The greatest missionary to Mohammedans whom the modern World has seen Henry Martyn, who was also a great linguist, wrote concerning his translation of the New Testament into Hindustani—"Perspicuity is not the only requisite; a certain portion of grace is desirable, and dignity is indispensable. The Mohammedans are more affected by sound than even the Greeks."

A similar task would seem to be reserved for the Literature Commission set up by the Dutch East Indies Missionary Association, of which Dr. Kraemer became Chairman.

The Javanese possess a rich literature, certain parts of which are greatly loved by the people. But there is no growth or development in literary expression; there is no prospect of a literary renaissance for a long period to come. Its advent can only be prepared for by the production of translations of good European books; translations which shall be true re-creations in Native form. Here is to be found a fine and worthy task for the Literature Commission. It should direct

its energies chiefly to the issuing of small books or booklets in which the Christian faith and life is expressed in its full power and significance for the benefit of non-Christians. And such literature, which is popular in character, should be prepared in a form beloved by, and familar to the people. During the last four or five years the Literature Commission has issued various booklets of Javanese poetry in the style of Javanese mystical literature. They proved a great success, appealing to the popular taste for the poetic form, with its combination of music and rhythm and the mystical note.

This free style of translation, the re-creation of religious work in a new form, can only be achieved by co-operation between the understanding European and the sensitive Native. Another great advance is that the Literature Commission now embraces in its intellectual horizon the whole Archipelago. As to the Literature Commission, it will have to be strengthened financially and placed on a broader and more systematic basis if it is meet the demands made upon it. Last year an initial effort was made in this direction by the appointment of a full-time Malay assistant. This young man collaborated with Dr. Kraemer (up to the time of his departure from Java) in the translation of "Paul the Dauntless" (by Basil Mathews, one of the Secretaries of the World's Committee at Geneva) from English into Malay. This co operation made clear to Dr. Kraemer how much even an intelligent and enthusiastic Native has still to learn concerning the art of good translation. Again and again it was necessary to point out to him that a beautiful passage, if merely translated into good grammatical Malay, loses all its meaning, and that complete re-writing is necssary. After his return to Java Dr. Kraemer hopes to consecrate more time to this important occupation, and is now looking for an additional Javanese assistant.

THE many complicated problems which mark the Javanese world to-day, and the more conspicuous position now occupied by the Missionary movement, demand men of a wider intellectual equipment than the present missionary training can provide. It is, therefore, no exaggeration to state that Java needs men of a spiritual and intellectual type and of first-class university education. This goal can of course only be attained by stages. As a first step the present missionary training might be revised and extended. A great and frequent mistake in this connection is to neglect the study of the Javanese character. The Javanese are Mohammedans; at the same time they are a people with a strong consciousness of their own culture, which has its roots outside Islam.

The need for a strong Javanese pastorate has led to the foundation of Balé Wyata College at Malang. Its aim is to form Javanese who know how to find their way to the heart of the people through their familiarity with the accent and rhythm of the language; who can discover the "logos spermatikos" in the spiritual heritage of their people; and who have attained, at the same time, to a deeper Christianity through their struggle with the inner conflict of the Javanese soul. The leading language, therefore, however important a knowledge of Dutch may be, should be Javanese. The Gospel should be interpreted to the Native people not in a foreign language but in their own tongue, and along familiar lines of thought. The contents of the Gospel must be thought through with reference to a background of Javanese life and Javanese ways of thinking and feeling. This is a difficult talk, calling for long and patient research and hard work. The men at the head of this institute must be free to give to it their whole time and effort in order that it may become a centre of force and inspiration. Dr. Kraemer was one of the founders of this new School, and it is one of the central interests of his work in the Indies.

Finding the Book

(*Continued from page 7*)

WOULD not this be the greatest thing that could happen to the English-speaking peoples to-day: to find the Book again? Influential voices in our midst are declaring that it is largely lost. Young people are growing up ignorant of it. The habit of Bible-reading has perished in large measure. It is not now buried in some unswept corner of the Temple, as when Hilkiah found the Book; nor buried in a unknown tongue, as when our translators revealed it afresh; but it is buried beneath a mass of other books—pleasant, trashy stuff. In many respects this is a wonderful age. But as a people we seem to be losing our grip upon God. We are set upon trivial things. It is so hard to move men today to enthusiasm for any noble purpose. Vast social evils flourish in our midst, and we have no will, no strength, to cast them away. We are fast relapsing into a godless paganism. Oh, for a return to the moral ideals of the Bible! Why cannot we as Christian people, leave the paltry things that engross us and bring back the Book as a living, piercing, active word of the Lord?

SHALL we get back to the Bible ourselves? It is an old book, but its message is ever new. However often we read it, there is always something in it we never saw before. We argue about inspiration. We dissect the text. We dispute concerning the significance of this passage and that. We make speeches about it. We write about the neglect of it. We subscribe money to provide copies of it for other people. We read books *about* the Bible. Let us read the Bible itself—re-find it for ourselves.

(*From the B. and F. Bible Society Monthly Journal*).

THE BOYS AND GIRLS

E. V. D.

Blind Children

Laughing the blind boys
Run round their college lawn
Playing such games of bluff
Over its dappled grass.
See the blind frolicsome
Girls in blue pinafores
Turning their skipping ropes.
How full and rich a world
Theirs to inhabit is—
Sweet scent of grass and bloom
Playmates' glad symphony,
Cool touch of western wind,
Sunshine's divine caress.
How should they know or feel
They are in darkness?
But O, the miracle!
If a Redeemer came,
Laid finger on their eyes
One touch, and what a world,
New-born in loveliness!
Spaces of green and Sky,
Hulls of white cloud adrift,
Ivy-grown college walls,
Shinning loved faces.
What a dark world—who knows?—
Ours to inhabit is!
One touch and what a strange
Glory might burst on us,
What a hid unwise!
Do we sport carelessly,
Blindly upon the verge
Of an Apocalypse?

(*Israel Zangwill*).

Christ Gives Comfort

You lost your temper when there was most need
To live your creed.
You let an ugly poison seed—
Distrust harsh judgment jealousy—
Root in your heart, and took no heed
Until the rank unsightly weed
Was ready to became a deed.
You look into your soul and see
All that has made your saviour bleed.

Child come to me

You know that I forgive you, yet
Your heart will not forget
Its ugliness and stain.
You fear that you will do the thing again.
How can a watch upon your lips be set
When others every hour your spirit fret,
Your home-folk, too the folk to whom your debt
Is greatest and your duty clear and plain?
How can you guard your thoughts when eyes are wet
And heart one clutch of pain?

Child listen once again

Look into your soul and see
Beside each sprouting weed
There sleeps a tiny golden seed
Of godliness, of purity.
Beside each hideous tare
Whiten the kindly wheat, the lilies fair,
How should you know your ugliness indeed,
Unless their loveliness had laid it have?
Water no more the tares with useless grief,
Smile on the corn that ripens for the sheaf,
Consider all the Lily flowers, yea dare
To call them yours, for I have placed them there.

(*Doris Canhan.*)

Life

To the preacher, life's a sermon;
To the joker, life's a jest;
To the miser, life is money;
To the loafer, life is rest.
To the lawyer, life is trial;
To the poet, life's a song;
To the doctor, life's a patient
That needs treatment right along.
To the soldier, life's a battle;
To the teacher, life's a school;
Life's a great thing to the thinker,
But a failure to the fool.
Life is just a long vacation
To the man who loves his work;
But it's constant, dodging duty
To the everlasting shirk.
To the faithful, earnest worker,
Life's a story ever new;
Life is what we try to make it,
Friends—what is life to you?

—*Anonymous.*

RELIGIOUS EDUCATION

Development of Christian Character Through the Home, School and Church

R.D.S.

Elementary Programme for the one-room Church School

THE one-room church school is found wherever Methodism has gone in Malaya. And in most cases the fact that it is a one-room church school has tended to be an excuse for limiting the programme of religious education. In some of these communities it is possible to build an additional room or two to accommodate the departmentalized church school. Wherever it is possible to modify the building to meet the needs of growing childhood, *it should be done*. Too long have we tried to fit the child to the building, rather than make the building fit the child. In order that the child of the one-room church may have a better chance for religious development, the following suggestions for the programme of the elementary division of the one-room church school are offered. It is possible to give the child in this church some of the advantages of graded instruction, worship and social life. Pastors, church school leaders and District Superintendents are challenged to study how to do it. Adjustments will need to be made, but we should keep in mind, in making these adjustments that the principles of education are the same and apply here just as they apply in any other school.

Grouping. The first thing to do in attempting to learn what adjustments are needed is to ascertain how many little children there are in a particular school over three years of age and not yet old enough to start in the secular school. The answer to that question gives the first grouping and makes the first class—the Beginners. Then we need to find out how many boys and girls there are in the church school who are in some one of the first three years of the secular school. The answer to this query gives the second class —the Primary boys and girls. The third question to ask is this, "How many boys and girls are there in this church school who are in the third, fourth and fifth standards in the secular school?" The answer to this question gives the third group—the Juniors.

These three groups should be established, even though there are only four of five in each group. And if there are more than ten in any one of the groups, it is best to make more than one class for that particular group, if teachers are available.

The Room and Its Furnishings. The room is usually the church auditorium. Through happy associations it should be made dear to the hearts of the children. (*a*) However simple the church room may be, it can be made attractive. A harmonious colour scheme in the decorations of the room, cleanliness, neatness, etc. will help to draw boys and girls to the place. (*b*) The room should be appealing. To be appealing, it needs to hold something for children; it needs to speak to them. Put pictures in the room, or in that portion of the room most frequented by the children, *which will appeal to children*. Make the children to feel that the pictures are their pictures. (*c*) Make the room comfortable. Children should sit on *chairs*—chairs low enough so the children's feet can touch the floor. (*d*) Utilise the space. Most churches have pews in the front of the room or across the back of the room which are not needed for adults. Take them out and put chairs for children in their place. (*e*) It is far easier to hold the attention of Primary and Junior children, and easier to do the work of the class, if tables, about 36" in diameter and 24" to 27" high, are provided. It is advisable that they be made with hinged legs so they may be folded and put out of sight after the class session. (*f*) It is not so much what we hear as what we see which distracts our attention. It is advisable, therefore, since it is a one-room church school, to put screens around each class. Then the children will not see the adults, and the adults will not be interrupted by seeing what the children do. It would add greatly to the usefulness of the screens if a few of them were made with a blackboard in the middle panel, for the use of teachers in their class work.

Training in Worship. Worship for little children is feeling the presence of the Heavenly Father close by. The lovliness of the room, the reverence of the adult near them, and elements of a service of worship help them to feel this presence. The elements of a service of worship which help children to worship most are melody, song, prayer, offering service and Bible verses. They worship easiest, however, if they understand the melody, the song, the prayer, the offering, the Bible verses, and when they can take an *intelligent* part in the singing, praying, offering, etc. Logically, the above means a service of worship prepared particularly for the Beginners group: a service of worship prepared for the Primary group: a service of worship for the Junior group.

The following is suggested as a schedule whereby the above suggestions can be carried out. First, the Beginner and Primary groups may go to their respective places and, surrounded by screens, have the entire hour to themselves (except the benediction at the close).

The Beginner group will carry out its circle programme just as if it were in a room by itself, with the exception of the use of a piano. The Primary class will use the first fifteen minutes in its corner, while the main school is worshiping, to learn the memory work or their new songs, etc. Then, when the main school is through with its worship, the Primary class will have its worship service behind the screen without the use of a piano. This leaves the Juniors with the main school. When that is necessary, every second month should be known as Junior month, and all the worship programmes of that month built especially for Juniors, and fully participated in by them. In the alternate months the worship programmes would be built especially for the Intermediates, Seniors, and Young People in the school.

Materials for the Class Period. We do not feed a little four-year-old the same things we feed to a forty-four-year-old. He wears different clothes; he has different exercise. The six-year-old plays different games than the eleven-year-old. The eight-year-old uses different books in the secular school than the ten-year-old. So these different age groups need different songs, different prayers, different stories, different pictures, different parts of the Bible. Their respective needs can be met only through *graded materials*.

Suggested Literature for Workers in the Elementary Division.

1. Story Telling for Teachers of Beginners and Primary Children, *Cather.*
2. Junior Method in the Church School, *Powell.*
3. Primary Method in the Church School, *Munkers*
4. Kindergarten Method in the Church School, *Baker.*
5. Songs for Little People, *Danielson.*
6. Sand Table Work in the Bible School, *Auld.*

A Story to Mothers.

A poor widow had a naughty son who was about eight years old. The mother was troubled by his behaviour as complaints came against him every day. She, being a pious woman, prayed to God to assist her and whenever the boy told lies, she gave him a piece of black string about one meter long to keep in his box; whenever he stole things of his schoolmates and playmates she gave him a blue one the same length; when he was disobedient she gave him a green one; when he was lazy or untidy she gave him a red one; when he did not read the Bible she gave him a white one and when he was out of temper or murmured she gave him a yellow one and so on for a whole month. The boy asked the mother what she meant by this, to which she simply said "Wait and see."

After a month she asked him to bring all those strings and asked him to count them according to the different colours and then to add the whole together. The boy thought that she was teaching him counting, but when his mother had explained to him the various faults he had committed she bound him to a post with all those strings together, the boy was in dismay and cried. "Try to get off if you can," said his mother, to which he said "No mother I can't the strings are too many and they are stronger than I." "You see my boy," said his mother, "if you were bound by a few strings only, you could easily break them but now since you are bound by so many strings you cannot break them. Therefore my boy understand from to-day that when you sin God will twist all your sin strings together into a big rope and bind you some day and you cannot break that rope as it would be too strong for you. Now if you confess your faults and promise not to do so in the future I shall pardon you and break your strings and let you free."

That boy confessed his faults, made a fresh start in his life and never again in his life forgot his mother's instructions.

MRS. DORA HARVEY DAVID,

Here and There

Mothers' Day at Fairfield School

Fairfield Girls' School observed Mother's Day on Friday, 10th May, with a special programme arranged by Miss Stowe and the girls of the Seventh Standard. The numbers on the programme contributed by both students and teachers were excellent and brought a new conception of motherhood. Gifts of money from the upper standard girls made it possible to present bouquets of carnations to three of the teachers who are mothers: Mrs. Rodyke, Mrs. Berenger and Mrs. Ho Hing; and also to Mrs. Amstutz and Mrs. Eklund, two of the missionary mothers in Singapore who are meaning so much to Fairfields girls this year. In closing, a large bouquet of orchids was presented to Miss Mary Olson who is the "Mother of Fairfield" and to whom the school is largely indebted for its present beautiful building as well as its growth and standing.

MORALITY BECOMES RELIGION

IT has been suggested that every ideal value-truth, beauty, or goodness—may, when intensely experienced, pass into the sphere of religion. The love of truth, beauty, or goodness may gain in ardour till it becomes a religious experience of the soul. There appears to be much that is suggestive in this. According to it "morality becomes religion. At its truest and purest, religion is the radiant perfecting of moral goodness. A religious morality is not only religiously but morally also, superior to a non-religious morality; a moral religion is not only morally but religiously superior to that ugly abortion, a non-moral religion." (*Editorial, The Expository Times, February 1929*).

FIXATION OF EASTER

THOSE who are interested in the question of the fixation of Easter will, no doubt, have observed that both Houses of Convocation of Canterbury have passed resolutions in the course of last month entirely approving of the principle of a fixed Easter. That is of some importance, because it will be remembered that a Bill fixing Easter in this country has been put on the Statute Book, on the understanding that the change will only come into operation if it is clear that it is the general wish of all sections of the population. One of, the most important sections, in view of the prominence of the religious aspect of the question, is the Church of England—hence the significance attaching to the resolution, adopted by the Convocation of Canterbury. (*Editorial, Headway Review, March 1929*).

SUMATRA

P. B. M.

Compound at Bah Sidua-dua

"Lo, We Turn to the Gentiles"

Rev. A. H. Pruessner, Ph. D., Tebing Tinngi, Deli.

THE initial feeling of many of us when transferred from Java to Sumatra was, no doubt fitly expressed in these memorable words of St. Paul. I think, however, that St. Paul was more convinced of the wisdom of his step, than we were of ours. Our Borneo folks had had a good deal of valuable experience with the Dyaks, but we from Java were absolutely raw recruits at the kind of work that we were now called upon to do. Up until that time we had considered ourselves missionaries to Chinese or Moslems, but now for the first time we were to face actual primitive animistic heathenism. Still there was enough of novelty in the prospect to make it appeal to the adventurous in us, and I remember well with what feeling of keen expectancy I approached the first heathen jungle kampong on my circuit. Finally as one stands face to face with that primitiveness, as seen in that jungle humanity and their handiwork, the thought irrepressibly arises in ones mind: Will it pay? Will your efforts, no matter how freely and willingly expended in the service of these folks, be able to lift them to a somewhat higher level of human worth and dignity? If we came in our name or strength we might well despair of a favourable answer.

I shall now endeavour to put down a few of the observations I have made in one such jungle kampong, where we have been at work for about nine months now, and then let our readers draw their own conclusions. I visited it for the first time about a year ago in company with three minor government officials, who had drawn my attention to this opportunity for Christian service. All three of these officials were Toba Batak Christians; two of them were foresters and the third a "manteri chachar" (he does the inoculating against smallpox etc.). As we approached the confines of the settlement we saw an old man at work in a garden, but no sooner had he caught sight of us than he dropped his tools and everything and bounded like a startled deer for cover among the houses of the kampong. It is not every day that a white tuan is seen approaching such a village, the old man, therefore, was at a loss to explain the event to his own ease and comfort. I still see the look, half of fear and half of defiance, on the face of the penghulu kampong (village chief) as he descended the ladder leading to his abode and faced the intruders upon the peace of his little kingdom. No doubt, his first thought was that we were government officials, come to arrest him for God knows what kind of a misdeed.

After his fear had been allayed he invited us to come on to the porch of his house and rest on the mats that had been spread for us. We then stated the object of our coming, namely to inquire whether a school was wanted to give the village children the much needed education. The chief, still a young man, had spent some time in a Rhenish Mission school, was at once enthusiastic for our proposal. But some of the older folks wagged their heads rather doubtfully. Wasn't it true that the government impressed in its service every boy that knew how to read or write? Why then be so rash as to erect a school in their very own kampong? But the younger folks were not of such fearful nature; to them those Christian government officials of their own race were proof sufficient of the value of an education. The chief finally promised to do the work connected with the erection of the school building, if we would send the teacher.

He has been as good as his word. As was to be expected, he and his immediate family had to do most of the work. Most of the other villagers could not overcome their native indolence sufficiently to lend a helping hand. The chief's wife with some village maidens cut the alang-alang grass and prepared the thatch for the roof. Our guru (teacher) with his young bride from Tobaland went to the kampong at the beginning of August 1928. For a few months they had to live with the penghulu and conduct school on the narrow porch of the chief's house. But in the afternoons the teacher could now help with the work on the building and things moved along faster.

FINALLY in November we were ready to dedicate the school building, and a great day it was for these villagers. From the mission station we brought one auto and one bus load of visitors, among whom were the chiefs of several other villages, where we are at work. We used this opportunity to establish a feeling of friendship and solidarity between these folks. On approaching the kampong we saw that a triumphal arch had been erected at its entrance and from there to the school house the way was decorated with palm leaves and flowers gathered from the forest. A native orchestra had been stationed in the school house to welcome our arrival in real Batak fashion. Some home-made tables and benches had been placed under a large banyan tree and here we were treated to a drink of sweet cocoanut milk. After a while the programme of dedication was carried out at which the children

The School at Bah Sidua-dua the village Dr. Pruessner is writing about

bravely sang various songs, their efforts being expressive of good will rather than of artistic perfection. A song of welcome in Malay had been composed by the guru in our honour. Since it was "musim kelaparan" i.e. the last weeks before the harvest, when rice is very, very scarce in the kampongs, we had seen to it that enough rice was taken to the kampong to give everybody present at the dedication a square meal, even with meat, for a goat was killed for the occasion. This probably, rather than the speeches delivered, is the reason that to this day the folks are still talking about that dedication.

Since then we have, however, celebrated Christmas, the great day for the school children. It was the very first Christmas ever remembered in this heathen community. What a thrill to sit before this group of heathen children, who only a few months before had been idling away their young lives in the squalor of their native kampong without a thought of any kind of an education. Now we heard them recite that "wonderful story of old" of the child in the manger that had come to gladden and illumine the lives of just such children as these. I don't know whether any of these children felt the real import of that occasion, but let us hope that it may become increasingly clear to them as the years go by. Their recitations from Luke's Christmas story were well given and their singing showed marked improvement since the dedication programme. With what genuine joy they received their simple little presents of Bible pictures, pencils, notebooks, tooth brush and a tube of paste, besides the refreshments of lemonade and cookies that were offered them.

THE coming of our guru and the erection of the school house has had a most wonderful influence on the entire outlook on life of these jungle folks. A spirit of progressiveness in regard to temporal as well as spiritual things has taken hold of them. It has already moved some of the folks belonging to the jurisdiction of this chief, to abandon their scattered dwellings in the jungle and move "to town." They are now in the progress of erecting their houses in the village. A definite plan of laying out the kampong has been worked out by our guru and adopted by the people so that we shall have all the new houses built on straight streets. To make this living in one community possible, they have decided to abandon largely the raising of rice on ladangs (dry fields) and begin the making of sawahs (irrigated fields). A request has been sent to the government, asking permission to dam up a little river in the neighbourhood of the village. By this they would be enabled to raise their rice perpetually on the same spot, instead of moving every few years to a different locality, as is necessary with dry fields.

Lately our guru has opened a night school for the young portion of the adults of the village. The chief himself attends, trying valiantly to increase his meager stock of bookish lore. This is a most gratifying phenomenon, in that it shows us that the old apathy toward learning is giving way to an eager desire for the right kind of knowledge. They are beginning to see the difference now between what the Christian Mission is able to do for them, as compared with the ephemeral benefits so called Moslem teachers are trying to bring them. The latter comes with a few Arabic phrases from the Koran, badly pronounced, and in addition to that he teaches these simple and superstitious people a few magic formulae, pretended cure-alls for all "the ills that flesh is heir to." He collects a lucrative fee for his worthy efforts but otherwise he leaves the poor animist exactly where he was before.

Jungle Folks

The latest manifestation of this progressive spirit that I have observed, has been the formation of a *Good Road Association.* During one of my recent visits in this kampong there was presented to me a rather formidable looking document, with many signatures affixed to it. On my perusal I found it to contain the constitution and by-laws of said association. In it there was the stipulation that its members pledge themselves to the upkeep of the path that leads from the kampong to the nearest road that can be travelled by an auto, which is at a walking distance of about 45 minutes. As a rule nobody in particular feels responsible for the upkeep of such a path, with the result that at times it may be found in an abominable, not to say impassable condition. But now our "association" is going to take care of this path; each member pays 15 cents a month into the treasury. This money is disbursed to a certain man of the kampong, who in turn for this munificent remuneration holds himself responsible to keep the path in good condition. It has been widened throughout and relaid in certain places to make it much more comfortable. I myself was the twenty-fifth member to sign the pledge of the "association."

BUT the thing that was most gratifying to me happened just the other day. In a kampong, neighbouring to the one I am telling about, the mother of a little baby was sick unto death. In such a case no heathen dares to enter the house of the sick person for fear of that terrible hantoe (evil spirit) which the Malay call *puntianak,* who is the deathly enemy of children and expectant mothers. Such a poor woman has to die lonely, without any help or comfort from relatives or neighbours. Often it is found impossible, even for money, to find anyone ready to assist in carrying her corpse to a decent burial, so that not seldom it is simply dropped into the pig sty under the house, and the house then abandoned for good by its inhabitants. The child also would usually be left to die with its mother. But in this case our penghulu and his wife did not act in accordance with this cruel custom. They not alone went to the house of the sick person to try to be helpful, but when finally the mother died they took the little child, which its own father wanted to abandon, along with them. The next day the penghulu came all the way to Tebing Tinggi, a distance of more than 35 kilometers, to find out from us all he could, as to just how to take care of the poor little thing. In his heart he was greatly concerned about the welfare of this little baby, for he was looking forward to the day when it should be baptized together with the rest of the candidates for baptism from his kampong. This incident showed me more than words could have done, the extent to which that short period of Christian teaching had helped that man to overcome the inborn fear and superstition of his animistic inheritance, and create in him that spirit of helpfulness and compassion, which is the infallible sign of the true followers of Jesus Christ.

Does it pay to expend our best efforts on these folks? The observations that I have been able to make in this short period of work among them and acquaintance with them, seeing how the power of the spirit of the living Christ is able even today to transform the lives of these besotted heathen, gives me the courage to answer with a glad and emphatic: Yes!

THE CARPENTER

His trade was humble, but he gave to it
  Such pride of high endeavor that his skill
Won fame beyond his borders, and men came
  From far to buy his ploughs that never turned
Poor furrows; and still more his perfect yokes;
  So smoothly rounded these, so deftly shaped,
That no sleek neck was ever galled by them,
  So easy, so well-fitting, that they made
All burdens light; and dumb beasts everywhere
  Thanked him who wrought so thoughtfully for them,
And got through twice the work they did before—
  But goads he could not bring himself to make.

—John Oxenham.

OUR SCHOOLS

D.D.C.

Scenes at a programme given by the Chung Hwa School, Asahan, Malacca.

Methodist Teachers' Provident Fund

Future Treasurership

AT the meeting of the Board of Control held on the 10th of April last the Treasurer referred to the difficulty of handling the huge and rapidly increasing sums of the Fund and of investing these large sums of money satisfactorily. He suggested that either a Banking firm or some other agency of the kind should be entrusted with the Treasurership, or the administration could continue to be under the present arrangement but the allowance for administration should be doubled from June 1st 1930. Mr. Peat further suggested that a committee be appointed to investigate and to report at the next meeting of the Board as to the future Treasurership of the fund. The following Committee was appointed therefore with powers to coopt: Messrs. Woodford (Chairman), Chelliah and Wai Lam (minutes of meeting).

Poetry in School

IN reviewing "Poetry in School" by J. Herbert Jagger (University of London Press 6/-) for the Straits Echo, Mr. H. R. Cheeseman says that the teacher of poetry looking for a guide and counsellor will find no one better than Dr. Jagger. This book gives pride of place to the consideration of appreciation and very rightly stipulates that in Schools poems should be placed before the child as life not literature, as giving that is to say a mirror of life rather than examples of literary skill. It is appreciation that counts and the memorising has no value save when it is the very last of the steps and follows as a natural corollary to enjoyment. The author puts forward in considerable details the steps he himself favours. These are 1. Preparation by atmosphere or by oral narrative or description of the subject of the poem.

2. Oral reading by the teacher.
3. Silent reading by the class.
4. Discussion and explanation, according to the teacher's judgment, of elements in the poem.
5. Oral reading of the whole, poem by one or more of the pupils.
6. Final reading by the teacher.

This is the plan suggested for adoption with a lyrical poem.

Of the teacher who fancies that a poem is an exercise in elocution, Dr. Jagger writes "No method is so abhorrent as the method of the elocutionist who regards a poem as an opportunity for displaying his voice and strutting in front of an audience. He misses the whole purpose of the poem; he stands between the audience and the poet, and gesticulates for his own satisfaction, instead of acting as a vehicle for poetic experience. His behaviour is vile."About the use of gestures he says "Much of the gesture to be seen in schools is a kind of attempt to replace by bodily movements the images contained in the poems. The poem should help the imagination to develop by virtue of its words alone. The hand or arm or any other part of the body should not be called in to redress by its movements the failure to image."

Medium of Instruction in Malaya.

We have approached a veteran educationist in Malaya for his views on the subject, which we hope to publish in the next issue.

Penang Notes.

ON Monday the 13th May, Miss Sadler and the Winchell Home Girls were hostesses at tea to the teachers and Cambridge students of the Anglo Chinese Girls School. Improvements had been made during the year at the Boarding School and this occasion made it convenient for the guests to inspect the buildings. The re-furnished reception hall gives the girls a home-like room in which they may meet their relatives. The little children's dining room is very attractive, it has a frieze of pictures and toys that children like. The poultry yard is interesting, too, for it furnishes welcome additions to the menu. Bountiful refreshments were served and the guests wished the girls a happy year in their almost-new home.

The girls of the A.C.G.S. Penang are happy over the new piano which they bought with money collected by themselves. This new piano enables the primary school to have a piano for their own use.

A. C. S. Penang.

ON May 4th, a party of about 150 students and teachers from the A. C. S. and the A. C. G. S. had the pleasure of visiting Alor Star to view the instruments used by the British expedition to observe the solar eclipse on the 9th of May. Prof. Jackson and Dr. Carrol very kindly explained the uses of the various instruments. A few teachers went again to Alor Star on the day of eclipse for a better and longer observation of it.

Four boys are sitting for the London Matriculation examination in June. We wish them success.

Mrs. W. H. Brodie M.B., Ch.B., D.P.H., wife of the Assistant Municipal Health Officer, is giving to the boys in the upper classes a series of the lectures on 'The First Law of Health." The first was given on the 15th of May.

Long Vacation at Christmas.

ONE of the resolutions passed at the Education Conference held in August last in Singapore was "That School holidays including fixed and special holidays (but excluding the Cambridge Local Examinations) shall not exceed 70 working days a year for Government and aided

schools and that school vacations shall consist of one long vacation of six to eight weeks in December and January and two shorter vacations." This resolution has since been approved by Government This will be good news to teachers from India and Ceylon, who can spend their long vacation in their homeland.

Education in Malaya

WE are indebted to the Penang Gazette for the following extract from the annual report on Education in the F. M. S. for the year 1928.

During the year the department had the Benefit of Criticisms from the Right Honourable W. G. Ormsby Gore, Under-Secretary of State for the Colonies, who visited many Government and aided schools and with a wide comparative knowledge of education in the Colonies praised some points in our Malayan system and criticized others, viz; (i) the poor percentage of passes in the Cambridge examinations and the unsuitability of these examinations for Colonies and Protectorates, (ii) the omission to teach biology as a school subject, and (iii) the unsuitability for Oriental pupils of some of the readers and text-books prepared in England. Actually the percentage of passes cited was lower than it should have been owing to the inclusion of private students, who being neither pupils of Government nor of aided schools were not presented by the Education Department. For 1928 the average percentage of passes to pupils presented was 51 and individual schools attained even better results. The power of external examinations is one that concerns many Colonies and has exercised Malaya throughout this century. It must be recognised that there will always be a strong demand from parents and pupils for examination by a body, whose certificates is of Empire-wide validity and accepted by Universities in lieu of a matriculation examination. Mr. Ormsby Gore's notable remarks on biology excited keen interest in the English press. The modern treatment of this valuable subject is comparatively new, it is taught as yet in few schools in England and at present there is a regretable dearth of teachers not only for the Colonies but for the United Kingdom. The matter of books and readers for Malayan schools was discussed at the 1928 Education Conference in Singapore. Although it is still often difficult to select books appropriate for local use, school books have made a great advance in equality and variety since the War.

Sitiawan

A modest, airy, wooden building with a metal roof; conceived, planned, subscribed and paid for by the enterprising women of the Sungei Wangi Third Road Congregation, Sitiawan; was dedicated on Friday May 3rd for the use of the new kindergarten and the small girls' school there. The wire enclosure built to prevent passing motor cars from injuring the wee ones was filled with seats for the crowd who came. The Kampong Koh kindergarten pupils were present and gave several numbers on the programme and the local children sang also. The adjacent boys' school assisted in the entertainment and several leading men of the community spoke in praise of the project. Afterward tea was served by the hospitable ladies of the district.

Lucky and Unlucky Numbers

By Edwin Tarrisse

IT is a curious fact that various numbers enjoy good reputations, while others have always been regarded as of evil nature. Everybody has, of course, heard of 13 as a very unlucky number, and there are many persons not in other ways superstitious who cling to the notion that 13 is, indeed, an evil number.

In Scotland one will find that the number 9 is unlucky, and it is said that if a person sees nine magpies it is a sign the worst kind of misfortune is soon to befall him.

Consider the case of the cat-o'-nine-tails, that old instrument of punishment in the navy. It had nine thongs and was a terrible means of punishment for erring seamen. There are nine crowns in heraldry, and the old hydra of ancient days had nine heads. Leases for very long periods are frequently made out for ninety-nine years. When the angels (as recorded in Milton's Paradise Lost) were cast out of heaven, they fell for nine days.

According to the cosmogony of mediæval times, there were nine earths, nine heavens, and nine rivers of perdition, to say nothing of nine orders of angels. These numbers represented a multiple of the trinity and were considered sacred in effect. So as the number 9 represented perfection, we find that it meant the greatest possible degree of anything. Thus we get such expression as "a nine days' wonder," "a cat has nine lives," "nine tailors make a man," and so on.

Yet the number 9 is not the only one that had varied and portentous meanings. The Japanese hold that the number 1 is the luckiest possible. In farming, for example, they plan to do so much in one day, and what cannot be accomplished then is left undone for a while.

AMONG the early Christians, the number 2 had a very evil significance; inasmuch as hell was made on the second day, along with heaven and earth, our forefathers shunned that digit. It cannot be gainsaid, however we may laugh at the superstitions of people of several centuries ago, that the number 2 was certainly unlucky for many rulers.

We often consider Henry II, George II, and Charles II as very unfortunate rulers, but they were not so unlucky as James II, Richard II, and Etheldred II, who were all forced to abdicate their thrones. Still greater were the misfortunes of Edward II and William II, who were killed in battle.

The figure 4 is considered lucky by some people, especially those who believe in the potency of the four-leaf clover.

By the Cabalists it was believed that the number 6 was supreme, and much of their belief hinged on it. The Jewish servant served for six years. The world was said to have been created in six days.

As to the number 7, it has been invested with more mystery than all the other numbers put together. We have a septenary division of time. Old feasts would last for several days; Naaman was sent to wash in the Jordan seven times;, Elijah sent his servant from Mount Carmel seven times to look for rain, and Jericho was visited for seven days by seven priests with seven trumpets, and on the seventh day they went around the city seven times.

On the other hand, there are persons who will have nothing to do with the number 17 if they can possibly avoid it. Perhaps this is because of the notion that two negatives make an effirmative. the number1 being considered lucky, like the number 7, but the combination may be considered strife producing.

The number 40 plays quite an important part in sacred and profane literature. The period of imaginary flood or drought following Saint Swithin's day is frequently called to mind. Why forty days was selected as the period of meteorological monotony is an interesting question, although it is probable that it was suggested by the forty days and forty nights of rain in Noah's time. At any rate, it is only one of the many noteworthy uses that have been made of the number 40 in fact and in fiction.

After the forty days and forty nights of rain at the Deluge, it will be recalled that Noah waited forty days before he opened the window of the ark and sent forth the bird. The children of Israel were in the wilderness forty years and they sent emissaries into the Promised Land in advance of their own coming. Moses was on the Mount of the Law forty days. Isaac was forty years old when he was married, and so was Esau. Eli was judge of Israel for forty years. Goliath defie the army of Israel forty days before David slew him. Solomon reigned forty years. Elijah fled forty days from Mount Carmel to Mount Horeb. Jonah gave the city of Ninevah forty days' warning of its impending destruction. Jesus fasted forty days and appeared to his disciples during forty days after his resurrection. Paul five times received forty strokes with the scourge.

TURNING from sacred to profane religious history, it is to be observed that the South American Indians have had from time immemorial a yearly fasting season of forty days, and so have certain denizens of Mexico. So, also, it should be remembered, had the ancient Persians. We cannot attribute their adoption of the number 40 to any relationship with Christianity, and there is no evidence that it had any connection with Judaism. Why, then, forty?

(*The Classmate*)

THE EPWORTH LEAGUE

C. H. C.

Opportunities

By Florence Whittle.

IT is a singular thing that hero worship is inherent in each one of us to a greater or less extent. We all admire, and perhaps envy, the man or woman who has reached a position of eminence and responsibility. We wish that opportunity had crossed our path, so that we might have a chance to gain a similar position, and in our unwise moments we are apt to deplore our seeming lack of opportunities.

How is it that we nearly always regard opportunities as so many rungs in the ladder leading to fame and material riches? Is it wise or right so to regard them?

When we have a spell of misfortune and maybe heavy sorrow, through the loss of loved ones, we cannot help getting a little bitter in our outlook on life, and we wonder why some people appear to sail through their days without any trouble at all. These, and other thoughts of a similar nature are bound to come to most of us sooner or later, and we begin to think that life has been unfair to us and that we have never had any opportunities worth speaking about. Dean Stanley has said: "Every position, great or small, may be made almost as great or as little as we desire to make it, according as we make the most of it or the least of it."

Opportunities of service one to the other come to each of us every day, and if we only grasp them at the right moment they are the opportunities that will fill our lives with real satisfaction and abiding pleasure. Very few of us, comparatively speaking, can live amidst charming and restful surroundings, but most of us can, at some time or other, take a walk across a green field and, if we will, see endless beauties in the glorious sky above and in the grass under foot at all seasons throughout the year.

The intellectual, broad-minded happy man or woman is not necessarily the one in a great position, or the one who can afford to buy the best of everything in life, or to travel abroad in search of fresh scenes and wonderful works of art; but the man or woman who can train the mind to seize the little opportunities that lie close at hand in every walk of life, and so turn them to account as to fill his or her life with wisdom, sympathy, and understanding.

Opportunities are really crossing our path everywhere and need no seeking. As F. W. Robertson so beautifully says:

"Let the weakest, let the humblest remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathising attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value."

Thinking in Discussions

By Eva M. Hall.

President of Milwaukee District Epworth League.

FIRST, the discussion is *not* a cure-all for the devotional meeting. It must be used with discretion and administered by one who has had training and experience, or the cure may not be effected.

A discussion, though, is one of the finest means of inspiration and of making people think—and what can be more worth while and challenging than to make people think and to inspire them to nobler thoughts?

As one of our high school girls said this fall when she was preparing to lead a meeting on "What Does it Mean to Be a Christian?" "Can you help me plan? I don't know what to say. I want it to be a discussion meeting, but I am afraid of the discussion because I haven't had enough experience. I haven't lived long enough and done enough things to have the right background. I can't pull out responses to what they say out of nothing!" How true that is, we make just that mistake so often when we assume that because it is to be a discussion meeting, the crowd will furnish the ideas. We cannot expect the sum of the ignorance of those present to equal a sound conclusion.

Another girl who had been out of high school a couple of years had the opposite attitude when she started to prepare a meeting on world peace. I think the topic was "Friendships or Warships." She said, "Well if Jimmie Clay is in the crowd, it won't take much to start an argument and if we can get the boys to talking, we needn't worry about the meeting dragging, for they are more interested in this war question than we girls are—and know more about it." Let me add, though, that she began to get interested and, even though she didn't get any outside material on her topic until Friday, it was very evident on Sunday that she had read everything she had including the whole of "Thinking It Through." She anticipated some of the reactions and presented ideas that started real thinking on the question of world peace. We must always remember that a discussion is not an argument where one person attempts to maintain his point of view whether right or wrong. A discussion requires the pooling of the best thinking of all and a readiness to change opinions so that every member of the group will be richer for the experience.

A Part of the Procession at the Raffles College Institute Reminiscenses

The Labour Squad—Miss Foote in centre

Penang Chinese Epworth League Party, Mr. Ang Cheng Kang—seated

Some of the Telok Ayer (S'pore) Leaguers with Rev. R. D. Roche at the Institute. This League is called the "Baby League of Malaya."

A discussion meeting is not something which anyone can handle. There is just as definite an art and a talent in the ability to get a crowd to thinking and in leading those thoughts to a constructive conclusion as there is to get them to produce and feel harmony through some beautiful hymn.

The Leader's Preparation.

First, the leader must have a good background on the subject under discussion. If he cannot supply the needed information from his own experience he may bring in other people who are informed, books, magazine articles, and any other resources of information that are available. Second, he must be opended-minded to other viewpoints (yes, and should be familiar with these other viewpoints that may be brought forth—it isn't necessary for the leader to bring them all out, but he should at least be able to recognize them.) It is imperative that the leader shall have "thought it through" to some goal. He will become as well informed on the subject as possible and will then endeavor, by means of carefully planned questions, to get the rest of the group to bring out this information from their own experience and thinking.

If the leader has thought the question through for himself, he will be alert to restate, when necessary, the points brought out so that they may be clearly before the group and may become part of their thinking. The objective of a discussion is an exchange of ideas with a view to mutual helpfulness. This exchange of ideas expands the thinking of the group and assists in finding the solution to the problem under consideration. In the Epworth League discussion meeting it is also the task of the leader to sum up briefly the contribution the meeting has made toward the particular phase of Christian living under discussion.

Don't become addicts to one method, however, for a League can be just as boring because of too much discussion method as because of none. It is not a cure-all, but must be carefully administered. Then it will do wonders for the patient!

Seven Marks of a Healthy Mind

THE words *holy* and *healthy* come from the same root word, *halig*. The root meaning is wholeness. There seems to be an innate desire for healthiness of mind and body. Why not the same desire for holiness of mind and body? That there is such a desire among many young people was demonstrated recently by the eagerness with which a group of boys listened to Clarence G. "Red" Moser, a leader in boys' work, as he outlined the characteristics of a healthy minded boy. He declared that the great need of the world is clean-living, fine, efficient, and healthy-minded men. And in this day when girls are taking such a large place in the world's work he might have said the same for women.

The first mark of a healthy mind, this man of insight declared, is curiosity—the kind of curiosity that asks questions, investigates, and continues to search until answers are had and discoveries made. But curiosity without self-control is dangerous. Hence the power to wait, to be patient, to control one's self is the second great characteristic of the healthy mind.

Then comes enthusiasm—the ability to get so stirred up about a cause or a purpose that others are moved to join and participate in some great enterprise. This is born of a certain kind of confidence that claims the victory even before the battle is on.

A healthy mind is sure to be cheerful and optimistic. The joy of the Lord is the strength of those who steadily seek for health of body and mind.

The healthy mind can appreciate the worth and the achievements of others. It is the unhealthy mind that is full of envy, jealousy, and suspicion. The man with the sound mind will appreciate the strength and the good characteristics of his rival and will recognize his value and know that he, too, has his place.

Fear is another disease of the unhealthy mind. It is the enemy of growth and a disintegrating force. Fear must be overcome by a courage that is founded upon a great and growing faith—faith in one's self, faith in the moral rightness of the universe which, of course, comes from faith in God.

Growth or, as "Red" Moser puts it, "continuing achievement" is another mark of healthy mindedness. Every healthy-minded individual knows what Paul meant when he wrote to the Philippians, "Not that I have already obtained, or am already made perfect; but I press on...." The healthy mind is always growing, never satisfied with present achievement, but ever stretching forward. Such holiness or healthy mindedness was a characteristic of that noble son whose boyhood was described by the beloved physician Luke when he wrote: "And Jesus advanced in wisdom and stature, and in favor with God and men."

When Attention Lags

A little fellow of our acquaintance wants to know why vitamins were put in spinach and cod-liver oil instead of in cake and candy.—*Boston Transcript.*

An absent-minded person has been defined as one who thinks he left his watch at home and then takes it out to see if he has time to go home and get it.—*The Outlook.*

Bachelor: "Sometimes I yearn for the peace and comfort of married life."

Married Man: "I do that all the time."—*The Pathfinder.*

"I see you've given up teaching your wife to drive."

"Yes, we had an accident. I told her to release her clutch and she let go the steering wheel."—*Cleveland News.*

The editor was startled to read, the other day, a note which began as follows: "Our church has not yet definitely CALLED a pastor, but it seems to have about made up its mind unofficially that it will CAN a man who is to visit the church soon for the sake of more intimate acquaintance.

J.H.T.S. Extension Courses

There seems to exist a slight misunderstanding in the minds of some who have received the folders announcing the Extension Courses offered by the Jean Hamilton Training School. Several have asked when do these courses begin? They begin whenever you are ready. Ask for an application blank and send it in to the Principal of the school together with your registration fee of $1.00 and you can begin.

These extension courses are an excellent opportunity for any who wish to improve themselves during odd hours in Biblical and Ethical subjects. There are many teachers in our schools in Malaya who would profit much by taking one or more of these. The lessons can be completed as fast or as slow as the particular individual desires and has time.

Sale of Tamil Classics

The Jean Hamilton Training School offers for sale the following books at half price. They may be secured by writing to The Principal, 4, Fort Canning Road, or by visiting the Book Room, 2, Mt. Sophia. We have but one copy of each book in most cases:—

Tamil Dictionary.
Tamil—English Dictionary.
Thiruvarudpathirumurai by *Ramalingapillai.*
Thirupukal—second part by *Arunakirinathar.*
Kaivallia Navaneetham by *Thandavamoorthy Swami.*
Sri Bhagavat Gita (Tamil Prose).
Maha Bharata—part I & II (Tamil Prose).
Thiruvilayadalpuranam.
Periyapuranam.
Sri Kambar Ramayana—Prose.
Gem Dictionary English—Tamil.
Tamil Readers running from First through Eighth.
Copious Notes to go with Readers for Third through the Seventh.
Stri Mahabaratham.

The Summer School for Ministerial Training.

The phrase Pastor's Institute was altered by action of the last General Conference to read "Summer School for Ministerial Training." The Malaya Summer School will be held in Malacca during August. The announcements of the courses which are to be offered and the registration blanks have gone out to all the pastors in our Conference and the registrar hopes that all will indicate as early as possible whether they will attend.

We were very pleased to receive a copy of Volume II. No. I of The Southern Bell, the official monthly journal of our Chinese Churches. The editors had some difficulty in getting out the first issue this year because of the printer's failure to live up to agreements made. A shift in printing houses resulted in prompt work of a very high grade. This first number contains three half tones and fifty-eight pages of reading material.

(*Continued from page 2*)

—The newest attempt in the broadcasting of Mission News from Malaya hails from Tanjong Balei, Sumatra. Rev. and Mrs. John Paul Stamer are sending out a quarterly News Letter printed in folder style having six pages in the first issue. This News Letter is intended for U.S.A. readers. In the first issue we found an excellent picture of Bishop E. F. Lee, D.D. and a short biography of our Bishop; a description of Christmas at Tanjong Balei and a page of interesting and informative items about Sumatra.

—The Malaya members of the Women's Foreign Missionary Society have issued their second Field News Letter which goes home under the name "Working For Malaya's Salvation." The first issue showed a most interesting picture of a tree, having on each branch the pictures of the representatives in Malaya of the various W.F.M.S. branches at home. The letter itself was written by Mrs. Edna Dorman Lee and gave the purport of the venture. The Letters are being edited by Miss Mabel Harb with the assistance of Miss Genevieve Stowe and Miss Lora Buel.

The second issue featured Malacca with its fine new Suydam's Girls School and Shellabear Hall. Five half-tones shewed pictures of various groups and of the new buildings.

—We wish to acknowledge receipt of the "Hindustan's Watchman" a new Methodist journal hailing from India. It gives word of the Bombay Area of the Methodist Episcopal Church. The magazine is attractively printed and has thirty pages of reading matter interspersed with many pictures of people and scenes of that area.

—The Methodist Episcopal Church, Malacca, S.S. was the scene of a pretty wedding, when on May 4th, the Rev. Marmaduke Dodsworth united Mr. Loh Hung Loon and Miss Ling Hua Ing in marriage. Mr. Loh Hung Loon is a teacher in the A.C.S. Malacca.

—Mr. Edward H. Foote of New York City in writing to renew his subscription for several years asks to be kindly remembered to his friends in Malaya.

Conference Minutes.

Extra copies of the 1929 Malaya Annual Conference Minutes can be obtained for sixty cents by writing to Rev. Dean Swift, 2 Mt. Sophia Singapore. The 1929 Minutes are very neatly and well bound and form a very complete survey of the work of our Mission for 1928.

If any one is interested in completing a file of Annual Conference Minutes, the editor of the Malaysia Message may be able to help him, for he has on hand quite a number of duplicates of issues since the very first Annual Conference in Malaya. Not all the years are represented but perhaps the one, you wish is here. They may be had for the postage.

Subscriptions

We are pleased to report that subscriptions to the Malaysia Message are steadily coming in and that only a few of those who are subscribers fail to renew. There have been a few whose names had to be dropped from the mailing lists because they did not reply to the expiration notices. One of the things that pleases us is to receive a letter almost every week asking that the subscription be renewed and finding a check covering from two to as many as 16 years in one case. People from China, England, the Dutch Indies, the United States and from everywhere write appreciative letters telling how much they enjoy the magazine.

We note the following new regular subscriptions for 1929:

January	17
February	34
March	13
April	19
May	24

We hope to be able to announce a 100% school group subscriptions from all of our schools by the next issue. The school subscriptions stand as follows now:

	1928	1929
Penang A.C.S.	100	115
Ipoh A.C.S.	56	44
Kuala Lumpur M.B.S. ..	108	45
M.G.S. ..	28	40
Seremban A.C.S.	—	33
Parit Buntar A.C.S. ..	12	12
Malacca A.C.S.	28	58
Suydam G. S.	—	25
Medan M.B.S.	—	53
Singapore A.C.S.	—	67
M.G.S. ..	—	47
Fairfield G. S.	—	35

(The Fairfield Girls School has almost a 100% teacher's subscription besides the group subscriptions).

Evidently a singing parson was wanted at this Arizona church, about which the news item read as follows: "First Church is in process of calling a minister and has installed a $400 piano."

Subscribers Please Note

Renewal notices will be found in your copy of the Magazine the month your subscription expires. In case this notice is forgotten we will enclose warning notice in the next issue and do not neglect this one.

In case you remove to another residence, please send in both your former address and the new one, both very plainly written. Also be careful to write your name legibly. This will prevent your magazine being returned to the office and numbers getting lost.

We are always thankful if we are duly informed when you do not receive an issue. It happens at times that a name is lost either in the wrapping or in alterations on the mailing lists.

Your Opportunity for Home Study in Religious Subjects

UNDER-GRADUATE COURSES

For those who have not had a University Training the Jean Hamilton Training School Faculty offers the following Courses which may be taken by correspondence:

1. The Life of Jesus.
2. A General Introduction to the Old Testament.
3. Christian Ethics.
4. Principles of Religious Education.

Write for descriptive folder which will explain everything about these Extension Courses. These Courses are especially designed for teachers in the Day and Sunday schools. Address, The Principal, The Jean Hamilton Training School Office, 4-1, Fort Canning Road, Singapore.

GRADUATE COURSES

For those who have had a University Training and have a bachelor's degree, the following Courses are now being offered by the General Conference Commission on the Conference Courses of Study. The Courses are given by very well known professors in several of the large Universities and Theological Schools in the United States. The following courses are now open:

1. A Study of John's Gospel.
2. A Study of Jeremiah.
3. Pauline Christianity.
4. The Person and Work of Jesus Christ.
5. Philosophy of Religion.

The Principal of the Jean Hamilton Training School is prepared to furnish you with folders describing these Courses in detail and is willing to assist you to register for any of them.

In both groups the cost is only the cost of the text books and collateral reading books involved plus a small registration fee. The work in any of these Courses may commence at any time the student desires, they do not follow stated periods as classes in a school. Write now for further information. Address all correspondence to:

4-1 Fort Canning Road, Singapore.

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